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THE AMERICAN MISSIONARY.

VOL. XXXVII.

NOVEMBER, 1883.

No. 11.

American Missionary Association.

ANNUAL MEETING.

WE are happy to inform our friends that very satisfactory arrangements have been perfected for our Annual Meeting. Railroad facilities and steamboat accommodations have been granted at reduced rates and an able corps of speakers will be present and participate in the meeting. As this number of the MISSIONARY will reach our readers at an earlier date than usual, we give full particulars on the 4th page cover.

Twelve Months.—Receipts from collections and donations, \$186,200.56, from legacies, \$126,366.73, making a total of \$312,567.29, an increase of \$14,982.84 over the total for last year. This encouraging showing is to be credited to legacies which have been unusually large. Our payments for the year, less balance in hand at the beginning of the year, have been \$312,018.97, leaving a balance in hand for the new year of \$548.32. For this result we rejoice and give thanks to God. We have not been able to accomplish all that has been pressing upon us from our several mission fields, but our faith is strong and we ask for still larger gifts and more extended efforts in the fields now white for the harvest.

THE HOUR.

The hour is at hand for the annual review of the work and wants of this Association. The rapid progress of events amid which its influence is a constant factor, necessitates vigilant study, wise deliberation, and prompt action. There are divine favors to seek, interests to hold, opportunities to embrace, and hindrances to overcome.

Possibly nothing is more to be feared among the latter than apathy. The belief that a work is well in hand, successful, hopeful, helpful, often gives a sense of rest that fosters unconcern, or little concern, for its entrenchment and enlargement. This condition weakens the intensity of prayer and relaxes effort. More than this, apathy among the friends

of a work like ours is liable to give way for misconception or lack of comprehension of its place in the religious destinies of mankind.

We have a mission for the promotion of righteousness. Our success is not to be measured by the rule, or the balance, but by what it accomplishes in the establishment of right principles. It must be judged of by the tone it gives, and not by the zone it occupies. The business of this Association is not for one clime, but for all climes. It aims to suppress ignorance, oppression, misrule, poverty, sin and shame, and to plant and nourish those ennobling truths which yield peace, plenty and life everlasting. Our very fundamental principles debar us from doing anything less broad and catholic than that directed alike against caste, oppression and all injustice. We must be left free to apply our benefits where the evils we seek to destroy have their strongholds. We are bound to recognize moral conditions, but not color. Color is not guilt or essential misfortune.

Another hindrance to fear is the attention likely to be drawn to the political aspects of our work. These have their place and rightful claims. Good government is helpful to good learning and the interests of religion, but the object of a missionary society is primarily to promote pure Christianity. While it enters amid all shades of political opinions, it must contend with the unrighteousness of all alike. It must not be allured or guided by the possibilities of national events. Its kingdom is not of this world.

Akin to political aspects are denominational interests. These have their allurements also, which, if indulged excessively, only tend to part the garment of Christ. Forms and ceremonies well may serve the interest of missions, but woe be the day when missions are wrested to serve the interest of a form or polity.

Still another danger lies in the allurements of expedients. The constant fluctuations in human affairs serve to unsettle the faith and to relax the hold on the steady, enduring methods which alone can give success. It is never to be forgotten that while the surface may have the appearance of a reflux stream when contending with the elements, yet God's cause is imbedded in the deep under-current and moves right on despite appearances. Great essentials, great faith, wisdom from above, and persistent action alone can overcome these hindrances, and advance our work as it should be advanced.

What is demanded most by the hour is a revival of missionary zeal. Let there be a fuller sense of our responsibility to Christ, and a greater realization of our duty to those without. Let there be more constant exercise of the power of prayer. Let the spirit come upon us that counts all things secondary to the grand triumph of the Redeemer's kingdom. Let us be willing to lose all, to spend all, and to suffer all to hasten that, and God will not withhold His blessing, neither shall His coming be delayed.

OUR readers will find in this number of the *MISSIONARY* a copy of our present Constitution, and also one of that proposed by the Committee appointed for that purpose at our last Annual Meeting.

SUPT. SALISBURY has in press a pamphlet containing the new uniform course of study of the A. M. A. schools, with explanatory comment and general suggestions to teachers. It will be ready for distribution to the teachers some time in October, and will, it is believed, be of great utility to them in the partial reorganization of work proposed.

THE WARNER INSTITUTE, located at Jonesboro, East Tennessee, was formed by the Friends, under the lead of Yardley Warner, for whom it was named. The building, of brick, upon a fine crest in that hill country, was formerly a ladies' college for white people. Friend Warner having conducted the institute for several years, proposed to transfer it to this Association. This has been done, and the school is yet to carry along the good work begun by the founder. His many friends in this country and in England, who have aided him in the enterprise, may rest assured that the institute will be kept true to its original mission. Mrs. J. B. Nelson, who had formerly been employed by Mr. Warner, has been made principal, with the needed assistants.

THE programme for a series of twenty-eight missionary meetings, which our agent for New Hampshire and Vermont had planned to be held in those States in August and September, under the auspices of this Association was carried out, in due time, with great completeness and success, the last of the course being held Sept. 28, afternoon and evening, in Manchester, N. H. The number of sessions, counting those held in different places on the Sabbath, was fifty-one. In almost every case the attendance, especially at the second or evening session, was large and enthusiastic. The addresses were varied, able and interesting. The brief but touching story of Philip Page, who often told in broken English, in a pleasing way, how and why he came to this country, what he had found here, what he is doing, and how he hopes to go back some day and tell his parents and others in Africa what Christ the Lord can do for them, and the address of Rev. Joseph E. Smith, graduate of Atlanta University, now pastor of the First Congregational Church in Chattanooga, were always listened to with much interest. The latter told of his bitter slave life, of his trials and struggles and triumphs, in coming over from bondage into freedom, from the slave pen and the auction block to the school, the college, the pulpit and pastorate; addresses were also made by Prof. Thos. N. Chase of Atlanta, Dr. Woodworth, of Boston, and by Rev. Mr. Grout, who conducted the meetings.

The ready and hospitable welcome with which the speakers and attend-

ants from abroad were uniformly received by the churches visited, the hearty and efficient co-operation of the several pastors and other church officers, and the kindly notices of the meetings given the public, from time to time, by the press of the States and of the localities in which the conventions were held, are reported as very cheering and indicative of a deep interest in our great work.

WE give in this number a cut of the church and parsonage at Anniston, Ala., Rev. H. W. Conley, pastor. This is the town of the Woodstock Iron Company, located ten years ago upon the bare red fields. Now it has two iron furnaces, a cotton factory, an immense machine shop, two railroads, a newspaper and a wonderful thrift. At the beginning the company gave the church lot, aided on the church and built the parsonage, helping also in the support of the pastor and teacher. The church and school have been a blessing to the families of the colored operatives of the place. This mission is a beautiful illustration of the work this Association is doing for the colored people South.

BENEFACTIONS.

John Guy Vassar, of Poughkeepsie, has made a gift of \$25,000 more to Vassar College.

The Sheffield Scientific School of Yale College has recently received a bequest of \$20,000.

The will of the late David Gallup, of Hartford, Conn., gives \$20,000 to aid the Woodward High School in Cincinnati.

Edward Clark, of New York, has given \$50,000 to Williams College.

The widow of Senator Chandler, of Michigan, has given \$1,000 to the Chicago Woman's Medical College.

The sum of \$2,000,000 has been subscribed for the new Catholic University in Milwaukee.

Kimball Union Academy, Meriden, N. H., receives \$17,000 from the estate of the late James Boyd, of Antrim.

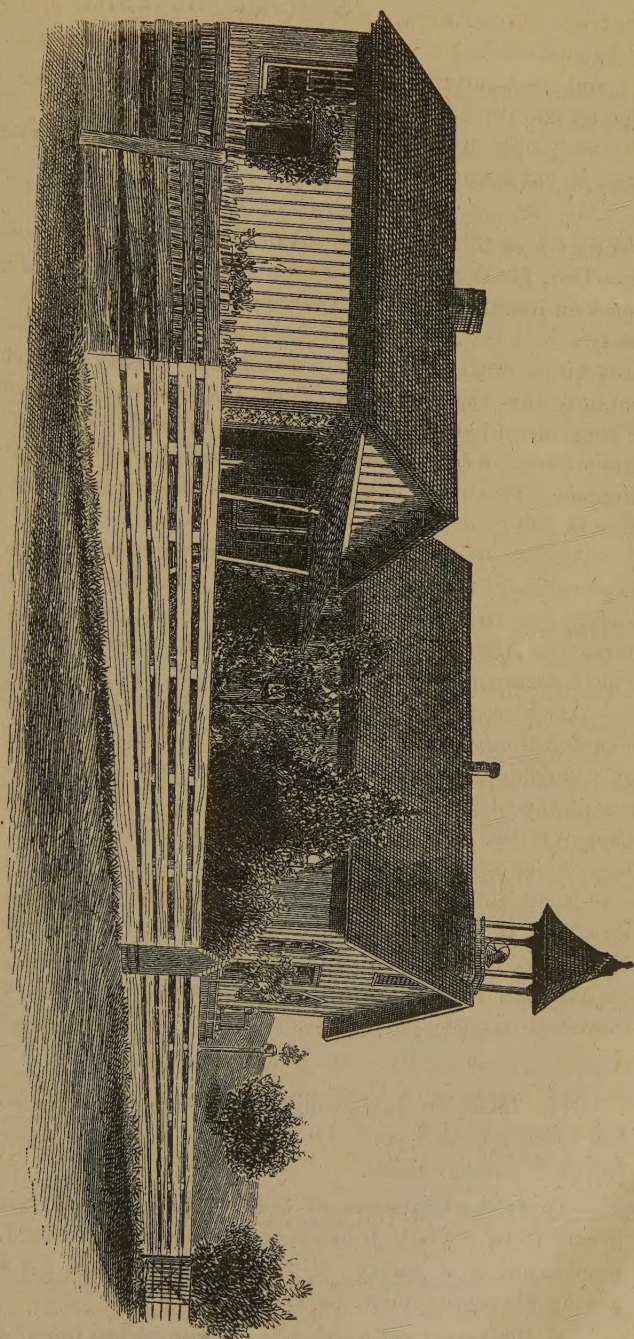
Mr. William Blackwell has endowed eleven scholarships of \$1000 in the Baptist Louisburg University of Pennsylvania.

The University of Vermont is to have a new building for its medical department to cost \$40,000, the gift of John P. Howard. This will make over \$400,000 that Mr. Howard has given to the University and the city within ten years.

Mr. De Pauw, of Indiana, has made a conditional pledge of a million dollars for the endowment of Asbury University.

It is hoped that the time is not far distant when endowment funds will flow into the treasuries of our educational institutions South as freely as they do into colleges in other parts of the country.

CHURCH AND PARSONAGE, ANNISTON, ALA.



GENERAL NOTES.

AFRICA.

—The Niger Mission reports 4,000 souls as under regular Christian instruction.

—Three of Arabi Pasha's children are in the United Presbyterian Mission school at Cairo, Egypt.

—Mr. Stanley has discovered a lake on one of the tributaries of the Congo which he has named Lake Leopold Second.

—The London Missionary Society has two mission ships that sail between its stations in New Guinea, two in Africa, and one in the South Seas.

—An English Methodist missionary laboring in Africa reports that on going to the coast recently he was saluted by a trader with the remark: "There must have been a lot of heathen joining your church lately." "Yes, it is so," he was answered; "but how did you come to know it?" "Oh, because there have been a lot of heathen people here buying dresses, shawls, etc."

—A new expedition, under German auspices, is being fitted out for the exploration of the Upper Niger and the regions adjacent. It starts out under competent leadership and promises good results in knowledge of a portion of Africa as yet little known, but supposed to be of large commercial importance.

—At the request of the Egyptian Mission, the last General Assembly directed the Board of Publication to contribute \$2,000 to aid in the work of publishing a new edition of the Bible in Arabic in large type. In compliance with this the Board of Publication on the 5th of this month paid over the \$2,000 to the American Bible Society, who have the work now under way.

—According to a proposed treaty between Portugal and the Sultan of Zanzibar, the two governments will engage that none of their subjects buy or sell slaves in their respective territories. Any one convicted of having violated the treaty will be delivered up to the government, punished in consequence and his slaves set at liberty.

THE CHINESE.

—The Hawaiian law prohibiting Chinamen from coming to the Islands has been repealed, and 3,000 Chinese laborers have recently contracted for their passage there.

—There is a Chinaman at work in Tahiti, in the South Sea Islands, who is said to be a whole Bible Society in himself, expending twenty dollars a month, out of a salary of twenty-five dollars, for Bibles to distribute among his countrymen there.

—M. Thiersant estimates the Mohammedan population of China to be



CHINESE DRESSED FOR RAINY WEATHER.

between twenty and twenty-one millions, and says he has arrived at his figures from facts given by Mandarins, Romish priests, and other prominent individuals. Mr. Blunt, in "The Future of Islam," allots fifteen million Moslems to China.

—According to Missionary Butler, of China, as Buddhism has no heaven for women, the Chinese damsels labor with might and main to lay up merits that they may prevail with the judges of the lower world to let them be born again as men, so that they may have a chance to get there.

—A Chinese Christian tailor thus described the relative merits of Confucianism, Buddhism, and Christianity :—

"A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning and utterly unable to move. Confucius walked by, approached the edge of the pit, and said, 'Poor fellow, I am sorry for you ; why were you such a fool as to get in there ? Let me give you a piece of advice : If you ever get out, don't get in again.' 'I can't get out,' groaned the man. *That is Confucianism.*

"A Buddhist priest next came by, and said, 'Poor fellow, I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise. *That is Buddhism.*

"Next the Saviour came by, and, hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up, and said, 'Go, sin no more.' *That is Christianity.*"—Rev. Canon Stowell.

THE INDIANS.

—There are 296 church buildings among the Indians, including the "five nations."

—The religious bodies expended in 1881 the sum of \$139,440 for education and missions among the Indians.

—Out of the 260,000 Indians, there are 100,000 who have discarded blankets and are wearing citizens' dress, wholly or in part.

—The Ute Indians, who have steadily refused to send any of their children to school, now have twenty-five in the training-school at Albuquerque, New Mexico.

—The Indian reservations include 155,632,312 acres, of which 18,000,000 are tillable. Already the American Indians are cultivating more than half a million acres of this land.

—The Indian Mission School at Fort Wrangle, Alaska, in which Mrs. McFarland is teaching, has increased in numbers and interest the past year, and many of the pupils have become Christians. One of the oldest girls has been married to a Christian Indian, and gone as a missionary to

Upper Chilcat, where they both are doing faithful service. Several more of the girls are prepared to engage in mission work in their tribes as soon as the way opens.

—The Albuquerque *Morning Journal* says: "The best thinkers all now agree that education is the true solution of the Indian problem. We have tried fighting them and feeding them, and both these plans have signally failed, but education, in the few experiments we have tried with it, has been thoroughly successful, and if we can establish and maintain schools enough to educate the children that are now growing up, our Indian difficulties will be at an end, and the coming generation of Indians, instead of being savages, to be hunted down by troops, or 'corraled' like wild beasts and fed at the public expense, will be peaceful and useful citizens."

THE SOUTH.

REV. JOSEPH E. ROY, D.D., FIELD SUPERINTENDENT.

PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION.

VACATIONING.

PROF. A. K. SPENCE, FISK UNIVERSITY.

"What did your students do during vacation?" Various things. But with few exceptions they did not rest. Quite a number are young and went to their homes in town and country—the girls to help their mothers, the boys their fathers. Some hired out for house and farm labor. One farms on his own account. One was head waiter in a summer hotel in Tennessee. Two worked on a farm in Minnesota and two, sons of a professor, on one in Ohio. Some ran on sleeping cars in the North, and made up the beds you lay on. One worked in the railroad exposition in Chicago. One kept store and studied law in West Tennessee. One preached in Florence, Ala., with the usual blessing of God on his labors. One was employed by the State of Texas in holding institutes. Former students of ours were also employed in the same way. But, as usual, the most of those advanced enough to do so taught school. Not to mention those of low grade, out of seventy-eight enrolled in the collegiate department last year, fifty-seven taught school. The colored man seems by taste and circumstances to be a school teacher. Occasionally a student teaches who ought to rest. It is the thing to do. It is rather a shame not to. The long-instructed desires to instruct. The young fledgling wants to try its wings, the Demosthenes his oratory, the Hercules his club. Long before vacation begins we teach thinning classes, and lament many an empty seat the first Monday in September. This is hard on scholarship, but necessary for the purse, and good for their own manhood and the people whom they teach.

Schools must be taught when they are held, and held when the children can be spared from the farms. This varies with latitude and the products raised. In the cotton region it is when the crop is "laid by," that is after the last hoeing and before the first picking, and begins in April or May. In the wheat and grass regions schools commence in June, July or even August. Those whom we lose by early schools in the spring we get promptly in the fall, and the reverse.

The most of the teachers who have returned report nothing remarkable, no doubt the best kind of a report to have to make. Honest, legitimate labor has

never much to say for itself. Among the things mentioned in addition to the paid labor of the work are these: securing libraries, papers, Testaments for Sunday-school, teaching infant class, teaching Bible class, leading singing, superintending; and one did all this, organizing his entire school into one class. He also rented an organ which he played. One or more held prayer meetings. All had religious exercises in school. A few gave temperance lectures. One had a temperance glee club. Several gave musical entertainments, especially at close of school, white and colored in attendance. One county in this State is almost exclusively occupied by students from Fisk. They organized themselves into an institute, meeting once a month for the discussion of methods and the interests of education in general. By invitation Prof. Bennett attended the last meeting, delivering addresses and preaching on the following Sunday. He found the colored people gathered *en masse* and the interest up to fever heat.

About the usual number of misfortunes has befallen our students this year. One is shortsighted and wears spectacles; he is also quite light colored. Both these damaged him. He was taken for a Jew trying to pass himself off as a colored man. White and colored alike looked upon him with suspicion. He succeeded in persuading the colored people that he was one of them, but the whites had no use for the "white nigger in spectacles." By continued insult and threats his nervous system was so worn upon that he fell sick and left after teaching a month. Two young men teaching in a river county in Mississippi had, briefly told, the following experience: The boat could not land at the place sought, but they were put ashore at midnight, three miles away. There were two houses at the landing, one being unoccupied. In this they got permission to spend the night. They lay on bags of cotton-seed. There being no means of fastening doors, one of them put his money, two dollars and fifty cents, in his shoe, under his foot, for safe-keeping. The next day they walked through mud and rain to the town, and from there set out in search of schools.

To secure a school is frequently a thing of no small difficulty. The young men or women must make a journey of miles through blind ways on foot or with such conveyance as can be found. The neighborhood being reached, the leading colored people must be approached as the first step. The community is Baptist or Methodist, and the school will be held in the church. "What are you?" "I am a Congregationalist." "What is that?" If denominational difficulties are overcome, the next thing to do is to meet the white trustees. They may be in favor of *home talent*. These foreign students carry money out of the country. They look independent and may teach things not in the book. But here is Sam. He can read. He owes 'Squire So-and-so. If he gets the school he will pay him. We favor Sam. If, however, Sam cannot by every contrivance pass the examination, the Fisk student appears before the County Superintendent. But here a new difficulty. The Superintendent holds an institute to prepare persons to pass his own examination, charging them five dollars apiece. Those who attend are quite sure to pass. It is wise for the Fisk student to be at that institute, pay his fee and pass, for when that institute is over the time for getting a school in that county is up. This state of things does not exist in all places, let us hope not in many, but it does in some. It is quite a common rule never to give a first-class certificate, no matter what the scholarship, to a colored student, as in most States it increases his pay, and perhaps it would not seem fit for a colored boy or girl to get a better certificate than some white young man or woman. There are exceptions to this rule. In one examination in which there were forty candidates, two got first-class certificates. These two were from Fisk.

A WANT—READING ROOMS.

PROF. ALBERT SALISBURY.

It is hard to realize, even when we make the conscious effort, how much of the general culture, intelligence, and power of the American people is due to the habit of reading. That there is not a more marked and easily discernible difference between the intelligence and practical efficiency of the college-bred man and of the man of less training is largely due to the fact that the one reads as widely and continually as the other. Even superficial and omnivorous reading is an efficient source of intelligence and power. So universal is this habit of reading among the native-born people of the Northern States, that it is hard for them to conceive of its absence. It costs us an effort to imagine the mental status of a person who cannot or does not read. Yet there are millions of people in the South who cannot read and millions more who do not. It is one thing to teach a child how to read; it is quite another thing to make him *love* to read, to give him the *habit* of reading. And the first has comparatively little value without the other. It is of little moment that a million children have been taught the art of reading if they do not practice it freely.

Now the fact is that of the hundreds of thousands who have been in the freedmen's schools but a very small part have ever formed the reading habit. And, as one consequence, even college graduates of the colored race have far less general intelligence and intellectual efficiency than white people of much more limited education.

There is nothing singular or unaccountable about this. It is the natural consequence of the circumstances existing. The parents of these young people were slaves, to whom reading was a forbidden art. In their houses, highly as the ability to read may be prized, and earnestly as it may be sought for their children, there are as yet no books, no magazines, no newspapers even. If, indeed, there be any printed thing there, it is almost without exception of the most trashy, crude, and worthless, if not vile and corrupting, sort, from both the literary and the moral point of view. The dime novel, the "Fireside Companion," the sloshy, ungrammatical local newspaper are, at the best, all that one may hope to find. In cultured homes, children acquire the habit of reading by contagion. It is fairly *bred* into them. But in the homes of the freedmen there is no contagious example, and there can be none. There is for the colored youth no inheritance of culture in any way. Children in Northern homes take in more of culture through the skin, by unconscious absorption, in the first ten years of life than the freedmen's children can ever acquire except by long years of schooling.

From the consideration of these facts, two conclusions follow—first, that for the intellectual uplifting of the colored race it is absolutely essential that the reading habit be established in some way; and, second, that it should be the active endeavor of all the missionary schools to devise and employ the best agencies for stimulating and establishing this habit.

Now comes the practical question, What are the instrumentalities by which we can implant and cultivate the love of profitable and elevating reading?

Of course, something may be done in the regular course of instruction. Reading in school may be so taught as to give real culture of taste and appreciation. The sips of good literature found in the reading-books may be so used as to create a desire to drink freely at the fountain-head; though it is to be confessed that many teachers fail lamentably in this direction. The student of history or geography may and should be pushed out of his text-book into the wide field from which text-

books are gleaned. Yet all this has much of the flavor of the daily task about it. Can anything be done to make the act of reading more spontaneous, to make it seem more like an indulgence and a recreation than an exaction and a duty?

The answer need not be a negative. It is to be found in reading-rooms, wisely placed and planned. And much stress is to be laid on these qualifications.

The first requisite for a reading-room is accessibility. It must be placed where it can be got at easily and continually. A locked-up library, open only once or twice a week at a stated hour, with the issue of books held under formal regulations, is utterly futile as a means of creating the reading habit; it is useful only for those who have the habit already formed. A reading-room must not only be conveniently placed where the pupils can not escape it, as it were, but it must also be open at all times; so that in all the moments of leisure, whether in the hours set apart for labor or those for recreation, there may be the freest access, that even "he that runs" may read a little. It, therefore, becomes almost a necessity in a boarding-school that there be two reading-rooms, one for each sex.

The second requirement for success is that the reading matter be well chosen, selected with regard to the ends in view. It is absurd to suppose that reading matter so stale, dull or obtruse as to have no longer any value among a reading people should be worth sending to a people who have not yet learned to read. Musty libraries of defunct ministers are even more useless in a freedmen's school than at the North. Discarded Sunday-school books are little better; for in any library the readable books are worn to pieces before the rest are given away. Old files of religious or other newspapers have their uses; but to make a reading-room tempting is not one of them.

The matter in a reading-room should be fresh, interesting, and adapted to the mental condition of those for whom it is provided; otherwise it cannot be either profitable or inspiring. The newspapers must contain *current* news. The magazines must be adapted to the pupil's stage of development, which is, so far as reading is concerned, usually the juvenile stage. Freedmen's children are not yet ready, to any considerable extent, for philosophy or high art.

The books—for there should be books as well as papers in our reading-rooms—should be fresh, well printed, and, above all, illustrated. Good pictures, such as are found in the recent publications of the Harpers and Scribner, illuminate the words of the book for these young people as nothing else can. And a book closely printed, on poor paper, without illustration, is a tax on any reader but the confirmed book-worm. The books should relate, largely, to the world in its external aspects and to human achievement—books of travel and adventure, of history in its romantic phases, the great deeds of great men, whether knights of war or labor.

To be specific, such books as Knox's *Boy Traveler* series, Coffin's *Histories*, Butterworth's *Ziggag Journeys*, *Swiss Family Robinson*, and even the productions of Jules Verne, placed within the easy and constant reach of our pupils, would be the most effective means imaginable for securing the valuable result desired.

Were they well printed and illustrated, I would add to the above list the old-time "Rollo Books." Indeed, the list given is but a fragment of that which might now be made up. Among the periodicals, *Wide Awake*, *St. Nicholas*, and *Harper's Young People* should have a prominent place alongside the *Century* and *Harper's Weekly* and *Monthly*.

I have not time to dwell upon the moral results, even more important than the intellectual ones, sure to come from the employment of the means herein imperfectly indicated; but I am sure that reading-rooms such as I have in mind can be made a most valuable auxiliary of our work in its best and highest purposes.

If any persons chancing to read this, desire fuller information with a view to co-operation in a good work, I shall be happy to receive communications from them at any time.

A GENEROUS WORD FROM THE SOUTH.

FROM THE MEMPHIS APPEAL.

THE *Memphis Appeal*, in an editorial column upon the Education of the Negro, taking as a text the recent Episcopal Congress of colored men in this city and the Louisville Convention, says to certain representative men:

"We recommend them to get the annual reports of the American Missionary Society, of the Southern and Northern Methodist Churches, and of the African Methodist and Baptist Churches. From these they will find that more than \$20,000,000 have been expended by these religious organizations since 1864 in building and maintaining handsome school-houses in which the Negro has been trained and educated and fitted for the noble task and important duty of training and educating others. They will find, too, from these reports that in all these years white men and women of learning and culture have labored, often in the face of prejudice and within earshot of contumely and hate. What these missionaries have done, the world at large has made little note of, but the days are not far distant when everywhere, through the South at least, it will be acknowledged as the greatest of all the great works accomplished in the United States since 1865. From the Potomac almost to the Rio Grande the academies and colleges of the American Missionary Society are to be found at nearly all the large centers of population, and they are flourishing because their work is a practical work and their purpose the plain one of widening and deepening the stream of learning at which the once slaves of the South may drink freely and at will. These institutions are the results of a generous benevolence, and have been maintained by a self-denying zeal worthy of the glorious Luther, whose birth a grateful world is everywhere celebrating with gladness. We recommend them to read the reports of the Rev. Atticus G. Haygood, of Oxford, Ga., who, since he wrote the *Brother in Black*, has launched into the work of furthering the education of the Negro with the zeal of a missionary, and the spirit of a soldier in a noble cause. Dr. Haygood, not long ago, made a tour of the South in the interest of the fund for which he is the dispensing agent, and the result is a more fervent devotion to the good work and more fervid and appealing speeches in its behalf. A gallant ex-Confederate, a Southerner by birth and breeding, and the son of a slaveholder, brought up, too, in a wealthy planting section of Georgia, he entered upon his, at first, self-appointed task as a mere private, a volunteer in the ranks where he found so many noble workers. But his knowledge of the Negro, of his capacity, and his needs, and the best methods of reaching practical educational results soon marked him for the high position he now occupies as the trusted and confidential agent of a fund bequeathed by a benevolent Northern man, whose desire for the advancement and betterment of the Negro Dr. Haygood is furthering by helping all the schools at the South that have these for their objects. Already, in the first year of the existence of the fund, this good, strong man finds encouraging results following upon what he has expended of it, and he pleads on every possible occasion with voice and pen for the extension of the practical system of education so long pursued by the American Missionary Association, and in which he sees the best possibilities of the

dark race. Dr. Haygood speaks plainly, as well as eloquently. He calls a spade a spade. He does not spare any who set themselves in his way or in the way of the work he has so much at heart. He knows that education makes every man better, stronger and happier than he could be without it, and he contends for its dissemination by compulsion if other means fail of making it general, of bringing it into every man's house as essential to the maintenance of the peace that passes all understanding. It is in the nature of things that such a man should encounter opposition; that he should even be reviled, abused and misrepresented, but he has only to take counsel of those who have occupied the field he is now in during the past twenty years to find a sweet solace and a consolation for it all. He can read in their lives the opening chapters of his own career in the field of Negro education, but he can also read of a generous if tardy recognition of their labors by the best educated men and women of the South, who willingly acknowledge their indebtedness to them for the patient, earnest, laborious work by which in so short a time nearly forty per cent. of the Negro population has been taught to read and write, and so many thousands have been trained and fitted after the most approved technical methods to teach in Negro public schools and thus perpetuate the blessings they rejoice in the possession of."

AN APOSTOLIC SALUTATION.—At Birmingham, Ala., a city of only a decade, in its iron and coal interest worthy of its English namesake, Field Superintendent Roy found Congregational representatives of half a dozen of our other schools and churches, who had been drawn to that busy metropolis, as so many acquaintances of the Apostle Paul in Asia Minor had been drawn to Rome to be addressed by name in the salutatory chapter of his Epistle to the Romans before he had himself ever been to that city. Canon Farrar argues that that chapter must belong to some other Epistle, on account of the difficulty of the Apostle's knowing so many people at Rome. If the Canon of Westminster had only been a Superintendent of Missions he would have had no such trouble. Dr. Roy could have given the apostolic salutation to the Saints of this new church.

NOTICES ON THE OPENING OF SCHOOLS.

SELECTED FROM CORRESPONDENCE.

Storrs School, Atlanta.—We have enrolled three hundred and seventy pupils and have been obliged to refuse admittance to fifty on account of room. We are all wishing for more room and an increase in our teaching force so that we may receive all that apply. I have thought for several years that the necessity of the continuance of Storrs School would cease as the public schools for colored people increased in number, but I am becoming satisfied that it is a permanence. The increase in population of this fast growing city, and the desire of the people for a thorough education keep all the schools of any value full.

Talladega College.—So far as I can now judge we are to have all the students we can find room for, and I think more will pay at least a part of their expenses than heretofore.

Charleston, Avery Institute.—Our opening was admirable in order, large in numbers, and blessed by the presence of parents and patrons who gave me a most cordial welcome. There was every evidence of sincerity about it, and I am

delighted with my induction and with the two days. The institution is one of the grandest in design, scope, and progress, and is sufficient to excite my highest pride.

Tougaloo University.—An unusually large number of independent applications have been sent in, so that we are likely to have an overflow of students. These will need to be provided for. You may, therefore, hear from us again, asking for provisions of shelter to meet the demand. We never had so many apply before the opening of school.

Nashville, Tenn.—Fisk University.—We are now able to speak of our opening as a very favorable one. The number of new students is larger than usual and of a more advanced class, and the spirit was never better.

ITEMS FROM THE FIELD.

—Rev. Evarts Kent, of Atlanta, Ga., took his vacation in Vermont visiting his father, Rev. Cephas H. Kent, of New Haven, and preaching a historical sermon at Benson. He met a warm welcome upon his return to his field.

—The brothers, Rev. A. W. and Rev. C. B. Curtis, of Marion and Selma, Ala., having had their vacation in the Northwest, are back again upon their chosen spheres of labor.

—The health of President E. A. Ware's wife having been greatly threatened, upon medical advice he spent the summer with her in the Adirondacks and is much encouraged by the improvement attained. He is now back at his post, as are also Professors T. N. Chase and C. W. Francis.

—Rev. Dr. Horace Bumstead and wife, of the Atlanta University, have been afflicted in the death of their youngest child, a son, which occurred on Lookout Mountain, whither they had fled for relief in the pure air of that locality.

—Prof. R. D. Hitchcock, of the Straight University, having been called to the presidency of the Southern University, New Orleans, has declined the same and remains at his post.

—Prof. Albert Salisbury, Superintendent of Education, having taken as a wife Miss Hosford, a teacher in the Whitewater Normal, Wisconsin, has installed his family in their Atlanta home, and he is now going his Southern rounds.

—The "Cassedy Hall" has been built this summer at Talladega for the use of the primary department and named for Mr. J. H. Cassedy, of this State, who gave the \$5,000 needed for its erection.

—The "Whitin Hall," at New Orleans, has been built this summer as a boy's dormitory and named for the late Deacon J. C. Whitin, of Whitinsville, Mass., whose estate paid in \$10,000, which, for the erection, was put with \$5,000 given by Deacon Seymour Straight, for whom the university was named.

—Prof. J. A. Nichols, lately Superintendent of Schools at Yonkers, N. Y., has been made Principal of the Avery Institute at Charleston, S. C., in the place of Prof. A. W. Farnham, who resigned.

—Rev. Milton E. Churchill, a graduate of Knox College and of the New Haven Divinity School, a son of Prof. Geo. Churchill, of Galesburg, Ill., has been made Principal of the Emerson Institute, at Mobile, Ala.

—The Le Moyne Institute, at Memphis, Tenn., has been enlarged at a cost of \$2,000, one-half of which, upon the solicitation of the Principal, A. J. Steele, was furnished by white citizens of that place.

—At Macon, Ga., to accommodate the library, which Rev. S. E. Lathrop has been gathering, a Library Building has been erected, with a basement for an industrial department. For this project, citizens of Macon, both white and colored, contributed liberally.

—Rev. B. A. Imes, pastor at Memphis, Tenn., having received an appointment in the Alcorn University, Mississippi, with a tempting salary, has decided to remain with his chosen people. He is popular in that city, and the teachers of the Le Moyne Institute seem to be as fond of their preacher as the parishioners who make up the body of his church.

—At Little Rock, Arkansas, a school has been opened this fall in the Congregational Church of Rev. Y. B. Sims, under Miss Rose M. Kinney as Principal, a lady of large experience in our work. This school is the precursor of the Edward Smith College, which is to go along in that city. Miss M. E. Keyes is associated with her as missionary.

—The new church at Mobile, Ala., was dedicated on the last Sabbath of September, Pastor Crawford and Revs. J. C. Fields and F. G. Ragland participating.

—Rev. O. D. Crawford, who has this summer had the supervision of the erection of the new church at Mobile and of the Whittin Hall at New Orleans, has resigned his pastorate at Mobile because of the incompatibility of that climate with the health of his family. He will be greatly missed upon the field. He will return to some pastoral charge at the North.

—Theological students, who have been supplying churches during the vacation, have now returned to their studies—Rev. S. N. Brown, from Florence, Ala., where he participated in a revival, to the Fisk University; Rev. F. G. Ragland, from Mobile, to Talladega; Rev. J. R. McLean, from Savannah, to Talladega.

—The A. M. A. has appointed Rev. J. C. Fields to labor for one year as an evangelist among the churches at the South. For the last year and a half he has labored in this capacity, much to the satisfaction of the churches. He will supply the church at Mobile for a time.

THE INDIANS.

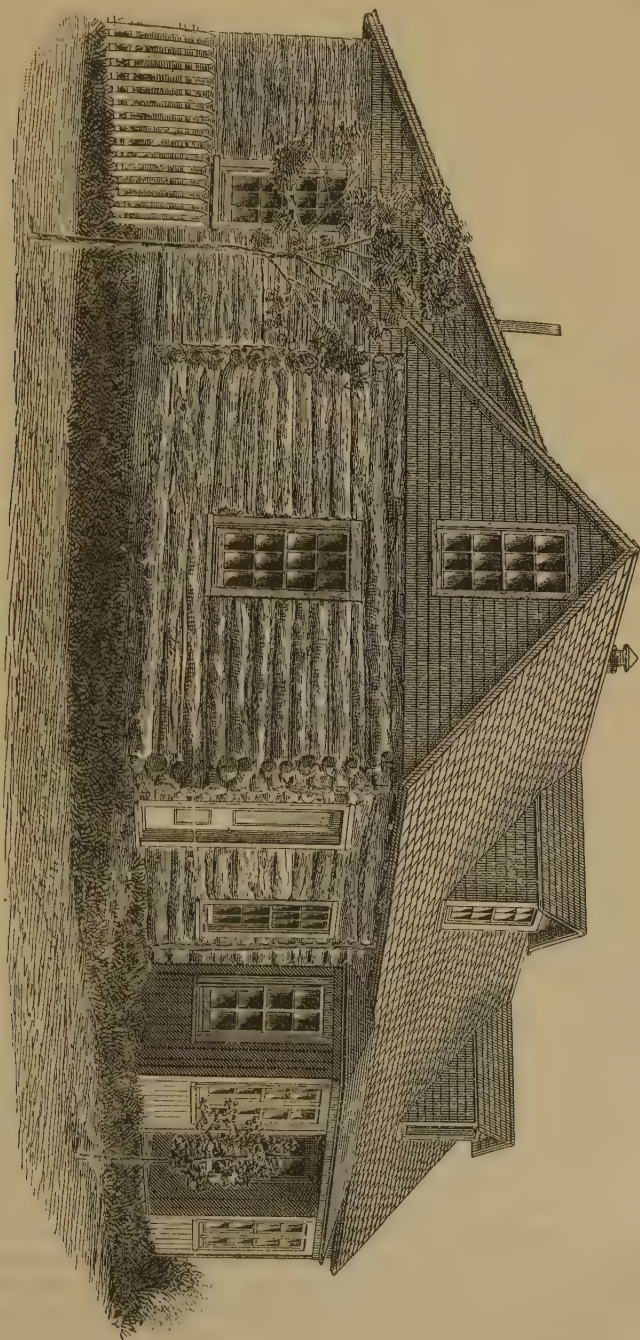
A VISIT TO FORT SULLY INDIAN MISSION.

BY REV. C. O. BROWN.

We had anticipated it with keenest interest, and Providence favored us. A delightful morning of the first week in August smiled on our programme, when our party of four persons was ready for the carriage ride from Pierre to the mission. —Rev. S. Norton, pastor of the Congregational Church of Pierre; Mr. J. Kimball, of Huron, Dakota, missionary of the American Sunday-school Union; Timothy Hudson, Esq.; and the writer, of Kalamazoo, Mich.

The scenery for the first six miles, from the heights which border the Missouri River, was most charming. At our left, and beneath us, was the river and its narrow strip of foliage and bottom lands, having here and there a picturesque dotting of Indian tents; beyond that, westward turned the grass-covered hills; to our right were the boundless prairies, beautifully variegated with cultivated squares of green and golden grain and settlers' homes.

MISSION HOME, FORT SULLY.



An abrupt descent from such an outlook brought us to the valley beneath, through which the remaining eight miles of our ride lay. We had only fairly entered the valley when we began to see evidences of the faithful mission work which has here been done. For several miles along the river we were constantly passing the farms of mission Indians, where we saw established homes, quite as good as those of their white neighbors. We saw full-blooded Indians in civilized dress, riding their mowing-machines, raking their hay, and stacking their grain.

Rev. Thomas Riggs was away from home at the bedside of his venerable father in Beloit, but we were most kindly received by the lady missionaries in charge, Misses Collins and Irvine. The mission home into which we were ushered, is a long, tastefully-built log-house, standing sidewise to the road, having in front two bay windows, with porch between, and in the rear a large lean-to attachment for kitchen and laundry. The yard is beautiful with flowers and plants, and hallowed by a little inner enclosure which holds the sacred dust of Mrs. Riggs. (Shown in the picture just to the left of the home.) The large mission garden would be famous in any neighborhood. It is a sermon in vegetables and small fruits, well cultivated and highly productive. Just east of the home is the little chapel, a building capable of seating from 150 to 200 persons, having ceiled walls, and seated with chairs; having a neat pulpit and a good cabinet organ.

The interior of the home is most inviting. The spacious sitting-room has little of luxury; everything, however, is most cheery. The walls are ceiled and adorned with pictures. The bay window is beautiful with plants and vines and birds. A Steinway piano is at one end of the room, statuettes here and there, and books everywhere. During the twenty-four hours of our stay, our party wandered at liberty over the grounds, visited the chapel, were received by the Indians in their homes, and in the large room just described were several times entertained by their singing while their teachers led on the piano. No honest enemy of Indian missions could see and hear what we saw and heard, without a change of heart. Time and again we were melted to tears.

Our visit was entirely unexpected, so nothing could be "gotten up" for our benefit. We were the better pleased that it should be so. Everything was impromptu and natural.

The climax came unexpectedly just as we were about to go the next morning. While two of the brethren were hitching the horses a party of Indian women and two little boys, who with their baskets were about to pass the door, were called in by Miss Collins. They hesitated, and through their teacher apologized for their appearance, explaining that they had just started on a berrying trip. One of the men, who had come on some errand, was also invited in. Then Miss Irvine led on the piano and they all sang from open hymn books, one after another of the sweet gospel hymns which we could recognize only by the tunes. As they sang

" Jesus loves me, this I know,
For the Bible tells me so,"

and

" Oh, happy day that fixed my choice
On Thee, my Saviour and my God ;
Well may this glowing heart rejoice
And tell its raptures all abroad,"

we could not refrain from tears. Our brethren, who had been attending the horses, heard the music and came in. One glance unsealed the fountain, and they too wept for joy. Then we all knelt in prayer. There were prayers in English and prayers in Dakota language, freely intermingled, and a pervading sense that the good Father understood it all. When we arose to our feet the Indians sang

the *Gloria*, and Spotted Bear, by invitation, closed the meeting with a prayer which touched every heart, although we could not understand a word of it. The language of the heart is everywhere the same. And so with hearty hand-shakings and moist eyes this long-to-be-remembered meeting broke up. We came away feeling that for many a day we had not enjoyed such a refreshing, and saying one to another, "Surely God hath made of one blood all nations of men."

THE CHINESE.

REPORT OF SUPERINTENDENT.

REV. W. C. POND.

COMPARISON WITH PREVIOUS YEAR.—The work of the previous year (1881 to 1882) was by far the largest we had ever done. The same superlative applies to the year just closed. Our statistical table for that year contained the names of fifteen schools, with a total enrollment for the year of 2,567 pupils. This table shows nineteen schools with an aggregate enrollment of 2,823. The total number of months during which schools were sustained was in that year 153; in this year, 187. Our teachers during that year numbered 31; eleven being Chinese; this year, 41; fourteen being Chinese. The aggregate number of months of service by our teachers was then 356; the past year, 423. The aggregate average attendance was in that year 401; in this, 438. We reported last year 156 as professing to have ceased from idol worship, and 106 as giving evidence of conversion; this year we report 175 and 121. But these numbers represent only those who were in attendance during August, or during the last month of each school—not by any means the total number of whom we cherish the hope that they are believers. I am obliged to send this statement before all the returns upon which it should be based have come to hand, but I shall be disappointed if we do not find that more than forty have professed conversion during the past year, making the total number who have seemed to us to turn to Christ from the commencement of our work exceed 400. These are scattered now very widely over the United States and in China. We hear of many of them as doing good work for the Master and for the salvation of their countrymen; and those of whom we can hear nothing, we commit in faith to the Great Shepherd's tender care.

THE FINANCES.—The expense of this work for the past year has been as follows: For salaries, \$8,697.20; for rent of mission houses, \$2,409; for incidental expenses, including fuel, lights, traveling expenses of Superintendent and helpers, fitting up and furnishing new mission houses, printing Annual Reports, etc., etc., \$791.85. Total, \$11,898.05. The resources have been: Appropriation by parent society, \$7,000; Receipts to treasury and auxiliary, viz.: From its own auxiliary local missions, \$735.05; from churches, \$1,003.60; from donations by individuals and firms, \$2,613, and from Eastern friends, \$512. Total, \$4,863. Total resources, \$11,863. It should be added that this statement is necessarily made before the account of the auxiliary (the California Chinese Mission) is closed, and that we have hope of some further contributions, sufficient to set the balance on the right side. The amount raised by the auxiliary last year was \$3,582.30. The increase has been nearly 37 per cent. The most gratifying elements in this increase are in the offerings of the churches and of our Chinese brethren. The latter cannot now be stated exactly, but it is very considerable. The former is from \$532.85 in '81-'82 to \$1,003.60 in '82-'83; and the number of churches contributing has doubled rising from 15 to 30.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

As was indicated in the August MISSIONARY, ladies from the different benevolent societies for home work are holding a series of meetings in Michigan. The Bureau of Woman's Work is represented by Miss Anna M. Cahill, who has been connected for several years with Fisk University.

HELP AT PUBLIC MEETINGS.

The Bureau of Woman's Work is prepared to present the claims of this Association in its line before missionary meetings, conferences, Sabbath-schools, monthly concerts and other religious gatherings, either through its Secretary or some one who has had large experience on the Southern field. Application should be made to Miss D. E. Emerson, 56 Rade street, New York.

CONTRIBUTION FROM A LADY MISSIONARY.

We do enjoy our work, and it was never more encouraging than now, and yet sometimes it grows almost unbearable, to be so utterly alone. The dear Lord sent a bit of a thought to cheer me to-day, and I sat down and wrote it out, thinking it might comfort other lonely workers in these dark corners.

THE LORD'S GARDEN.

(LOVINGLY INSCRIBED TO THE A. M. A. WORKERS IN THE SOUTH.)

A few days' work in His garden,
The dear Lord gave me to do;
And I went to my task so gladly,
I thought 'twould be something new—

Some dainty task 'mong the flowers,
That would show my skill and taste.
Alas! I sat down in sorrow,
To weep at the woeful waste.

For He sent me to a corner,
Where never a flower could bloom;
A tangled thicket of tall, rank weeds,
As damp and dark as a tomb.

But I said, "The dear Lord sent me,"
So in tears the task begun.
Clearing the weeds and rubbish away,
From morning till set of sun.

Far away I heard the voices
Of fellow-servants so gay,
As they worked in bands together,
While I wrought alone all day,

Tearing my hands with the thistles,
With heart so heavy and sad,
And never a flower to cheer me,
Or a song to make me glad.

But slowly the task grew lighter,
As I cleared the rubbish away,
And the soft brown earth lay open
To the light and warmth of day.

The Master came down at nightfall,
And gave me a smile so sweet,
I knew He was pleased with the service,
Though so rough and incomplete.

For He said, "Dear heart, be patient!
I bring you some seeds to sow
In the soft soil, and you may watch
To see that they thrive and grow."

So my heart grew light and gladsome,
For the corner dark and wild.
Where I'd wrought in tears and sadness,
In growing loveliness smiled.

I watched and tended my corner,
I gave it most faithful care,
Pruning, training the tender plants
Till they bloomed with fragrance rare.

The Master came to His garden
Again, at set of the sun,
And I ran with joy to meet Him,
For He said, "Dear child, well done!"

"For this dark, benighted corner
Was a grievous sight to see.
What you have wrought in toil and pain
Was a blessed work for me."

Forgotten was all the sorrow,
Forgotten the lonely hours,
As I stood beside the Master
Who smiled upon the flowers.

Sept. 25th, 1883.

CHILDREN'S PAGE.

THE STORY THAT SUBDUED HIM.

BY MRS. HARRIET A. CHEEVER.

A man of towering form, straight as an arrow, with copper-colored skin, stood before a bit of looking-glass in a small wooden dwelling. The clearing about the little habitation indicated perseverance and thrift on the part of the owner. It had taken more than that—hard labor and an almost endless amount of patience had been required to bring this little portion of a “reservation” into its present condition.

The tawny man regarding himself in the bit of mirror was unmistakably a savage, and savage enough his regular features were as he addressed himself at that moment. He was decently and comfortably clothed, in garments coarse, but clean and not ill-fitting. But with an angry, scowling face, and quick, fierce movements, the young giant was throwing off his garments, growling in thick, guttural tones, “I kill, I shoot, I burn! Pale face shan’t push Indian any more; I take th’ war-path again, let pale face beware—him serpent!”

Ten minutes later, and he would never have passed for the same man first seen. His face was daubed with streaks of paint, making it hideous indeed. The broad wampum belt contained both bowie knife and pistol, while a coarse jacket and leggings of wolf-skin made the tall figure appear animal-like in its ungainly trappings.

But what wonder the slumbering savage nature was asserting itself! For two long years, Trapper Dan—he liked the name the white men had given him, successful hunter that he was—yes, for two years, Trapper Dan had worked and slaved, encouraged by really kind leaders, and with simple faith in the white man’s promises, he believed the plot of

land he was cultivating so untiringly, and the rude but enduring little building would be his to keep forever. He was a bright man naturally, and grasped eagerly the offers made by the superior class of beings known to him as the pale faces.

But now, when things were working never so easily and prosperously, the reservation was to be broken up, or at least so meanly encroached upon, that Trapper Dan’s little mite of an estate was included in the reservation to be reserved no longer.

What wonder, we repeat, that the barbarous instincts of the man awoke in vengeful fury toward the unscrupulous destroyers of his peace and his home? For, after all, the holy instincts clustering about the idea of a home are easily understood and fostered even by the savage when once he can grasp its blessed meaning.

In hateful guise and with deadly weapons, the hunted trapper stole forth under cover of the darkness, his poor heart thirsting for revenge. He realized vaguely that the Great Spirit would be displeased at his anger, but he stifled all that as he vaulted along toward the building where a great meeting was to be held.

A slight young man just entering on a missionary career had resolved that on this, his first night of addressing the Indians, he would tell them in the very plainest language possible the simple story of Jesus and His cross. Doubtless they had heard it many times before, but no matter, it should be told to-night mainly in words of one syllable, so that even the most untaught could understand its import.

Cowering close by one of the openings answering for windows was the unseen figure of Trapper Dan, his dark

face and darker designs alike in hiding until the time for action should come. Once the people were engrossed in the speaker, he would shoot into the building and bring down more than one pale face on the platform, then he would hide again, only to pillage and burn later on in the night.

He did not wish to listen or hear anything that might be said by a despicable pale face, but when the young missionary, with heart on fire for very love of his theme, told of the innocent little baby, born in the far-off East, Dan became unconsciously interested in *that baby*. Then, in words, every one of which his hearers understood, the speaker told of the eager, intelligent boy, who lingered in the temple to ask questions of the wise old doctors.

Then the child became a man and did wondrous things, and for the needy, the poor, the blind, the sick, the sinning ! In most touching accents he went on and told of the cruel return this dear child, this bright boy, this loving, helpful man received at the hands of those he had only helped and blessed. He came at last to the piteous scenes at the cross, and when he cried out : " And it was all for you, poor Indian, for you and me—for us all," Trapper Dan was surprised to find the tears raining over his painted cheeks, and the anger and hatred was all gone from his poor heart. He lingered to hear the young preacher tell of the forgiveness of the Saviour towards his cruel enemies, then he turned away ; and it was not a savage any longer, but a softened, forgiving man, who went back to the crude little home on the borders of the great solemn forest. He wanted now so much to forgive those who were wronging him, that early the next morning the land agent was surprised to see Trapper Dan walk into his office, and holding out a friendly hand, say bluntly : " I forgive all for the dear Jesus' sake—he die for poor Indian. I give up home, give up land—um sorry, but I no harm pale face."

Later the same day the missionary

found Trapper Dan, and was amazed at the man's gentle, forgiving spirit. A ferocious look had stolen for a moment into his face when telling of his labor and his wrongs, but it died out at the name of Jesus.

It transpired that the little home was not disturbed after all, and the missionary not long after remarked feelingly to the agent :

" Only give him a fair chance, only treat him like a man and a brother, treat him fairly and squarely, teach him Christ so he will know him for a Saviour, and I will answer for the Indian. He may appear the savage until taught better things, but he has the heart of a human being after all."

BRING IN THE TITHES. MAL. 3: 10.

BY NOEL HALL.

Bring in the tithes, bring in the tithes,
The hovering blessing, haste to claim;
Or gold, or incense, corn, or wine,
Bring to the honor of His name—
The Giving One, whose law demands
Thank-loans, returned into his hands.

Bring in the tithes, while faith is warm,
And love rehearses all his grace;
While zeal inspired, would fain go forth,
And bear his fame from place to place:
Your work, his treasury to fill—
The Lord's, to bless you as he will.

Let love essay its best to bring
Unto the altar of the Lord
Itself, its gems, its precious things,
And, bringing, find a sweet reward.
Behold, your offerings freely given,
Before you know, 'tis almost heaven !

The word stands fast, " Bring in the tithes,
Fill up my house, with sacred store,
And prove me now: see my full hand,
From heaven's open windows pour
A blessing that is past compare—
Reward of giving blent with prayer."

A glad and willing sacrifice
This day, this hour, make haste to bring;
Lo, even while you come—surprise !
Because you've brought unto the King
Your gifts elect, he all restores,
Himself, his riches, all are yours.

—AMERICAN MESSENGER.

RECEIPTS FOR SEPTEMBER, 1883.

MAINE, \$575.21.

Castine. Rev. A. E. Ives.....	\$5 00
East Madison. Mrs. Eliza Bicknell....	4 00
Freeport. Daniel Lane.....	5 00
Machias. Center St. Cong. Ch. and Soc., 6.16; "Lady Member Center St. Ch.," 5	11 16
Milltown. Ladies of Cong. Ch., Furni- ture, for Guest Room, Talladega C.	
Oldtown. Cong. Ch.....	5 00
South Berwick. Mrs. Ephraim Hodg- son's S. S. Class, for Student Aid, Tal- ladega C	12 00
South Bridgton. F. W. Sanborn.....	15 00
South Paris. Cong. Ch	6 30
West Farmington. Box of Books by Mrs. Hannah F. Packard, for Chat- ta-nooga, Tenn.	
Wilton. Cong. Ch. and Soc.....	5 75
Woodford. Cong. Ch. and Soc.....	6 00

\$75 21

LEGACY.

Augusta. Estate of John Dorr, by J. W. Chase, Ex	500 00
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\$575 21

NEW HAMPSHIRE, \$205.90.

Brentwood. Cong. Ch. and Soc.....	5 00
Chester. Mrs. Mary E. Hidden.....	10 00
Exeter. Second Cong. Ch., "A Friend."	2 00
Exeter. Mrs. W. Odlin, for Land and Building, Austin, Texas.....	1 00
Fitzwilliam. Cong. Ch. and Soc.....	1 00
Harrisville. Cong. Ch. and Soc.....	11 00
Hebron. Rev. J. B. Cook and Wife....	5 00
Henniker. Mrs. M. L. C. Whiting.....	5 00
Keene. Second Cong. Sab. Sch., for S. S. Work.....	25 00
Keene. Second Cong. Ch., Mrs. J. A. Grimes.....	5 00
Keene. "Children's Miss'y Garden," Second Cong. Ch., for a Little Girl in Bird's Nest, Fort Berthold, Dak.....	10 00
Littleton. Cong. Ch. and Soc.....	13 00
Lyme. Cong. Ch. and Soc.....	18 75
Marlborough. "A Friend".....	50
Merrimack. First Cong. Ch.....	16 80
Milton. Cong. Ch. and Soc.....	5 00
Nelson. Cong. Ch. and Soc.....	10 60
Peterborough. Cong. Ch. and Soc. (ad'l)	5 00
Salem. Cong. Ch. and Soc., 5; Mrs. Gilman D. Kelley, 1	6 00
Swanzy. Mrs. R. Williams.....	2 00
Wakefield. Cong. Ch. and Soc.....	12 00
Wilton. Second Cong Ch. and Soc	31 25
Wilton. "Busy Bees," for Woman's Work	5 00

VERMONT, \$738.00.

Burlington. Third Cong. Ch.....	53 40
Burlington. Winsoski Av. Cong. Sab. Sch., for Talladega C	76 00
Cambridge. Mr. and Mrs. Madison Saf- ford.....	38 52
Cambridge. B. R. Holmes, 5; Rev. E. Wheelock, 5; O. W. Reynolds, 5; S. M. Safford, 5; "A Friend" (Morris- ville), 5; H. Wires, 3; Mrs. M. Blais- dell, 3; ——— Morris, 4; Others, 8..	43 00
Charlotte. Cong. Ch. and Soc.....	40 00

Cornwall. Mrs. Mary W. Mead.....	\$3 00
Derby. Cong. Ch. and Soc.....	7 00
Dorset. Cong. Ch. and Soc. (ad'l)....	8 00
Dummerston. Cong. Ch. and Soc.....	10 50
Ferrisburg. Cong. Ch., "Individual."	4 00
Manchester. Rev. Albert C. Reed, Box of Books, Val. \$50, for Chattanooga, Tenn.	
Manchester. Cong. Ch. "A Friend"....	5 00
Middlebury. Miss M. A. Mead.....	2 00
Ripton. Rev. Moses Patten and family	10 00
Royalton. A. W. Kenney.....	20 00
Saint Johnsbury. FRANKLIN FAIRBANKS to const, himself, FRANCES A. FAIR- BANKS, MARY F. FAIRBANKS and ELLEN H. FAIRBANKS L. Ms.	250 00
Shoreham. Cong. Ch. and Soc.....	24 00
Springfield. Cong. Ch. and Soc. (15 of which for Avery Inst.)	75 82
Vergennes. Cong. Ch. and Soc.....	10 00
West Brattleborough. Dr. C. S. Clark, 25; Mrs. F. C. Gaines, 5; for Student Aid, Talladega C	30 00
Westfield. Cong. Ch	7 14
Windham. Cong. Sabbath School, ad'l to const. ADELBERT J. STEARNS, L. M.	12 62
Woodstock. Mr. and Mrs. W. S. Lewis ..	8 00

MASSACHUSETTS, \$11,366.57.

Amherst. Second Cong. Ch. and Soc., 40; College Ch., Prof. Jos. K. Chicker- ing, 30, to const. FRANCIS C. BRIGGS L. M.; North Cong. Ch. and Soc., 30, to const. MRS. NANCY E. HARRINGTON L. M.	100 00
Andover. South Cong. Ch. and Soc., 100; Mrs. David Gray, 10.....	110 00
Barre. E. C. Ch., to const. B. F. PHELPS and A. A. HUNT L. Ms.	61 10
Barnardston. Orthodox Cong. Soc.....	3 50
Belchertown. Mrs. R. W. Walker.....	5 00
Boston. Mrs. R. W. Prout 5, and bundle "Congregationalists"	5 00
Brimfield. Mrs. P. C. Browning, 10; Mrs. J. S. Upham, 3.....	13 00
Brookfield. Evan. Cong. Ch.....	100 00
Buckland. Mrs. Sally Gillett, FOR LIFE MEMBERSHIPS.....	1,600 00
Cambridge. North Av. Cong. Ch.....	505 36
Cambridgeport. Pilgrim Ch., 20; Mon. Con Coll, 10.83.....	30 83
Chelsea. Ladies' Union Home Mission Band, for Lady Miss'y, Chattanooga, Tenn.....	100 00
Chicopee. Third Cong. Ch.....	21 91
Dorchester. Second Cong. Ch. and Soc., in part, 343.09; Second Cong. Sab. Sch., 22.21.....	365 30
Enfield. Cong. Ch. and Soc.....	45 00
Foxborough. Or. Cong. Ch. and Soc.....	28 13
Gilbertville. Cong. Ch. and Soc.....	33 00
Greenfield. Hon. W. B. Washburn, for Tillotson C. & N. Inst., Building.....	100 00
Groton. Miss Elizabeth Farnsworth.....	20 00
Hanson. Cong. Ch. and Soc.....	8 00
Hatfield. Rev. R. M. Woods.....	50 00
Haverhill. North Cong. Ch. and Soc. ..	200 00
Holland. Cong. Ch. and Soc.....	7 34
Holliston. "Bible Christians of District No. 4"	(0

Holyoke. Second Cong. Ch., 21.16;	
First Cong. Ch., 14.10.....	\$35 26
Lakeville Precinct Cong. Sab. Sch....	11 70
Lancaster. Evan Cong. Ch. and Soc....	24 99
Lynn. Rev. James L. Hill, for <i>President's House, Talladega C.</i>	2 30
Littleton. Cong. Ch. and Soc.....	30 00
Manchester. First Cong. Ch. to const.	
HOLMES R. PETTEE L. M.....	64 94
Marshfield. First Cong. Ch. and Soc....	77 20
Middleton. Cong. Ch. and Soc. (ad'l)....	10 00
Monson Cong. Ch.....	120 00
North Abington. Rev. Jesse H. Jones..	5 00
North Adams. First Cong. Ch.....	38 04
Northampton. Rev. S. R. Butler.....	10 00
Northborough. Evan Cong. Ch. and Soc.	75 00
North Chelmsford. Second Cong. Ch. and Soc.....	25 00
Norton. Trinity Cong. Ch. and Soc.....	58 32
Newburyport. Belleville Ch and Soc. (ad'l).....	5 00
Oakham. Cong. Ch. and Soc.....	43 32
Pittsfield. Second Cong. Sab. Sch.....	10 00
Pittsford. First Cong. Ch. and Soc.....	10 10
Quincy. Evan Cong. Ch. and Soc.....	25 00
Reading. Old South Ch. and Soc.....	10 00
Rockland. Cong. Ch. and Soc., to const.	
Mrs. ELLEN D. BURRILL L. M.....	50 00
Salem. Crombie St. Ch. and Soc., to const. Rev. HUGH ELDER L. M.....	38 37
South Egremont. Cong. Ch.....	25 00
Springfield. Memorial Ch., 24; A. C. Hunt, 10.....	34 00
South Sudbury. Ladies' Home Mission Soc., Bbl. of C., for <i>Atlanta U. Val.</i> 34.17. and 2.50 for <i>Freight</i>	2 50
Sterling. Cong. Ch. and Soc.....	5 00
Stoughton. Cong. Ch. and Soc.....	10 00
Sunderland. Cong. Ch. and Soc., bal. to const. DEA. RUFUS SMITH, MISS BELLE CHILDS and Mr. S. KATE P. ARMS L. Ms. Sudbury. Un. Evan Cong. Ch. (ad'l)....	14 70
Taunton. Trin. Cong. Ch., 180.59; Winslow Ch. and Soc., 28.26.....	10 50
Tewksbury. Ladies Benev. Soc. of Cong. Ch., Bbl. of C., for <i>Talladega, Ala.</i> Townshend. "A Friend in Cong. Ch." Turners Falls. "A Friend.".....	208 85
Upton. First Cong. Ch. and Soc.....	5 00
Wakefield. Cong. Ch. and Soc.....	20 00
Waltham. Trin. Cong. Ch. and Soc.....	54 00
Waquoit. Cong. Ch. and Soc.....	64 93
Watertown. Young Ladies' Mission Band, Phillips Ch., for <i>Student Aid, Straight U.</i>	40 00
West Brookfield. Cong. Ch. and Soc., to const. Rev. THOMAS BABB L. M.....	8 00
West Somerville. Cong. Ch. and Soc....	50 00
West Springfield. Second Cong. Ch.....	30 00
Winchester. First Cong. Ch. and Soc....	11 00
Worcester. Piedmont Ch., 31.35; Dea. David Whitcomb, 1; Sam'l A. Pratt, 2, for <i>Student Aid, Talladega C.</i>	12 20
Worcester. Salem Sab. Sch., for <i>Santee Agency, Neb.</i>	125 29
Worcester. Salem St. Ch.....	43 35
	25 00
	3 70
	\$5,119 73

LEGACIES.

Rockland. Estate of Samuel Reed....	800 00
Woburn. Estate of Dea. Thomas Richardson.....	5,346 84
Worcester. Estate of Adeline Flagg, by Isaac Barber, Ex.....	100 00
	\$11,366 57

RHODE ISLAND \$21.00

Peace Dale. Cong. Ch.....	21 00
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CONNECTICUT, \$2,202.00.

Bridport. Dea. E. W. Marsh, 20; Edward Sterling, 5, for <i>Land and Building, Austin, Texas</i>	25 00
Bristol. Mrs. P. L. Alcott.....	5 00

Brooklyn. First Trin. Ch.....	\$40 50
Chaplin. Cong. Ch.....	20 00
Cheshire. "A Friend," 20; Cong. Ch. 19.86.....	39 86
Daniel-onville. Cong. Ch. and Soc. to const. Mrs. ELIZA STONE, Miss ISABELLA S. KERR and EVERETT S. DANIELSON L. Ms.....	90 00
Derby. Sarah A. Hotchkiss, 5, L De Forest, 1, for <i>Land and Building, Austin, Texas</i>	6 00
East Canaan. Cong. Ch.....	15 13
East Hartford. First Ch.....	20 00
Essex. C. H. Hubbard, for <i>Land and Building, Austin, Texas</i>	10 00
Goshe. Mrs. Moses Lyman.....	5 00
Greens Farms. Cong. Ch. and Soc.....	47 01
Guilford. A Friend in Third Ch., for <i>Student Aid, Tillotson C. & N. Inst.</i>	2 00
Haddam. Cong. Ch.....	14 00
Hanover. Cong. Ch.....	12 00
Hartford. Talcott St. Cong. Ch.....	7 54
Mansfield. Second Cong. Ch. and Soc....	17 75
Marlborough. Cong. Ch.....	11 06
Milford. Plymouth Ch.....	40 00
New Haven. Edward Stevens, 100; D. D. Mallory, 25; First Methodist Ch., 20, for <i>Land and Building, Austin, Texas</i>	145 00
New Haven. Davenport Cong. Sab. Sch., for <i>Student Aid, Tillotson C. & N. Inst.</i>	50 00
New Haven. Mrs. Eunice M. Crane.....	10 00
New London. "Church of Christ".....	45 32
New Milford. Cong. Sab. Sch., for <i>Student Aid, Hampton N. & A. Inst.</i>	70 00
New Preston. Cong. Ch. (ad'l).....	1 00
Norwich. First Cong. Ch.....	70 00
Norwich. Broadway Cong. Sab. Sch., 50; "Cash," 1, for <i>Land and Building, Austin, Texas</i>	51 00
Pequabuck. "A Friend," for <i>Student Aid, Talladega, C.</i>	25 00
Preston City. Cong. Ch. and Soc.....	35 50
Saybrook. Cong. Ch.....	12 71
South Norwalk. Second Cong. Ch. Sab. Sch., to const. EDWARD BEARD, MISS GERTRUDE H. BENEDICT, and MISS ELIZA G. PLATT L. Ms.....	100 00
Torrington. Cong. Ch. and Soc.....	35 00
Torrington. L. Wetmore.....	100 00
Voluntown & Sterling. Cong. Ch., bal. to const. Miss ELIZABETH W. CARSON L. M.....	16 00
Wallingford. Cong. Ch.....	46 00
Washington. "Friends P. & N.".....	9 00
Watertown. Rev. B. D. Conkling and Wife.....	15 00
Westbrook. Cong. Ch. and Soc., 15.38; Dea. Horace Bushnell, 2.50.....	17 88
Westford. Cong. Ch.....	3 00
West Haven. Mrs. Emeline Smith, 20; Levi C. Fubba d, 5; Mrs. E. C. Kimball 5; J. Hubbard 50c., for <i>Land and Building, Austin, Texas</i>	30 50
Wethersfield. Rev. G. J. Tillotson, for <i>Tillotson C. & N. Inst. Land</i>	50 00
Windham. Cong. Ch.....	10 00
	\$1,369 76

LEGACY.

Torrington. Estate of Frederick P. Hills by Fredk. S. Loomis, Ex.....	832 24
	\$2,202 00

NEW YORK, \$28,477.48.

Brentwood. Elisha F. Richardson.....	300 00
Brooklyn. Mrs. Lewis Edwards.....	25 00
Camillus. Isaiah W. Cox.....	30 00
Champion. Cong. Ch.....	2 00
City Island. M. E. Ch., 10.60. and Bbl. of Goods, for <i>Orphans, Tongaloo, Miss</i>	10 60
Gerry. Mrs. M. A. Sears.....	128 36
Homer. Miss Nancy Knight.....	3 00
Honeoye. E. M. Pitts.....	11 00
Jamesport Cong. Ch.....	4 00

Lebanon. M. Day, 20; Other Friends, 11.81, to const. ALFRED COLEMAN	
PICKETT L. M.	\$31 81
Le Roy. Mrs. L. A. Parsons.	2 50
Mount Vernon. "A Friend"	300 00
New York. Z. Stiles Ely, 200; "A Friend," 50; Mrs. Lucy Thurber, 5	255 00
New York. S. T. Gordon, for Chinese M.	25 00
New York. Royalty on Dr. Cowles' Commentary	47 36
Pekin. Mrs. Abigail Peck.	15 00
Portland. J. S. Coon.	20 00
Rochester. Plymouth Cong. Ch.	8 10
Rodman. John S. Sill.	10 00
Tarrytown. Dr. A. Smith.	5 00
Utica. Mrs. Sarah H. Mudge, for Work for Women	10 00
Union Valley. Wm. C. Angel.	10 00
Willsborough. Cong. Ch.	10 00
	\$1,263 73

LEGACIES.

Victor. Estate of Mrs. Emeline Lewis, by D. Henry Osborne, Ex.	25,643 75
Waverly. Estate of P. Hepburn, by Howard Elmer, Ex.	1,500 00
	\$28,407 48

NEW JERSEY, \$517.00.

East Orange. "L. F. H."	10 00
Morristown. E. A. Graves, for Tillot- son C. & N. Inst.	500 00
Montclair. Mrs. J. H. Pratt's S. S. Class, for Student Aid, Talladega C.	7 00

PENNSYLVANIA, \$27.55.

Canton. H. Sheldon.	10 00
Farmers Valley. Mrs. J. E. Olds.	50
Hyde Park. Plymouth Cong. Ch.	12 05
New Castle. John Burgess.	5 00

OHIO, \$309.32

Cleveland. Mrs. S. A. Bradbury.	20 00
Geneva. "H. A. W."	2 00
Greensburg. Mrs. H. B. Harrington, for Lady Miss'y. Macon, Ga.	20 00
Lindenville. Mrs. Anson Jones, 1; Mrs. David Parker, 1, for Talladega C.	2 00
Mantua. Cong. Ch.	10 00
Medina. First Cong. Ch.	2 00
Newark. Welch Cong. Ch., 9; Plymouth Cong. Ch., 6.	15 00
North Bloomfield. Miss Elizabeth Brown, for Talladega C.	15 00
Oberlin. Ladies Soc. of First Cong. Ch., for Lady Miss'y. Atlanta, Ga.	75 00
Oberlin. Second Cong. Ch.	19 77
Painesville. Mrs. L. A. M. Little, 20 for Indian M. and 10 for Chinese M.	30 00
Rockport. Cong. Ch.	8 00
Savannah. J. A. Patterson.	5 00
Saybrook. Cong. Ch.	40 00
Tallmadge. Rev. Luther Shaw.	10 00
Warren. Wm. C. Savage & Co.	5 00
Windham. First Cong. Ch.	30 55

ILLINOIS, \$1,900.50.

Avon. Woman's Miss'y Soc.	3 72
Bartlett. Cong. Ch.	28 06
Bristol. Cong. Ch.	5 75
Buda. Cong. Ch.	59 07
Cairo. J. C. Walton, M. D., for Church building, Jackson, Miss.	5 00
Chicago. South Cong. Ch., 80.15, to const. W. E. HALE L. M.; Lincoln Park Cong. Ch., 26 45.	106 60
Chicago. John S. Kendall, 20; Lyman Baird, 10; "A Friend in So. Cong. Ch.," 5, for Talladega C.	35 00
Chicago. Young Ladies' Soc. of N. E. Cong. Ch., for Lady Miss'y, Fort Sully, Dak.	10 00
Collinsville. J. F. Wadsworth.	10 00

Danville. Mrs. Anna Swan.	\$5 00
Elgin. W. G. Hubbard.	25 00
Evanston. Cong. Ch.	26 49
Forrest. First Cong. Ch.	25 68
Freeport. L. A. Warner.	25 00
Gridley. Cong. Ch.	7 00
Harvard. Cong. Ch.	5 00
Joy Prairie. Cong. Ch.	17 50
Kewanee. Missionary Soc. of Cong. Ch., for Tougaloo U.	20 00
La Salle. Sarah Lathrop.	9 00
Oak Park. Onward Mission Sab. Sch., for Student Aid, Fisk U.	50 00
Payson. J. K. Scarborough, to const. MISS MARY C. BAKER and MISS CARRIE KAY L. MS.	60 00
Shabbona. First Cong. Ch.	42 05
Sheffield. Cong. Ch.	25 00
Sycamore. "Friends," for Student Aid, Talladega C.	20 00
Wataga. Cong. Ch.	10 00
Woodstock. Cong. Ch.	58
Wythe. Cong. Ch.	4 00
	\$610 50

LEGACIES.

Pittsfield. Estate of Rev. William Car- ter, by Wm. C. Carter, Ex.	500 00
Galesburg. Estate of Warren C. Willard, by Prof. T. R. Willard, Ex.	290 00
Dover. Bequest of Geo. Wells and Wife, in part.	500 00
	\$1,900.00

MICHIGAN, \$399.57.

Bradley. First Cong. Ch.	1 57
Galesburg. P. H. Whitford.	100 00
Homer. "A Friend"	5 00
Hopkins. First Cong. Ch.	3 98
Jackson. First Cong. Ch.	250 00
Kalamazoo. Plymouth Cong. Ch.	9 30
Litchfield. Woman's Miss'y Soc., for Woman's Work.	11 00
Middleville. Cong. Ch.	6 15
Olivet. Cong. Ch.	2 57
South Haven. C. Pierce.	10 00

IOWA, \$312.61.

Atlantic. "Friends in Cong. Ch." 10;	
Mrs. H. J. Barnett (5 of which for Student Aid), 10, for Talladega C.	20 00
Atlantic. Mrs. Milo Whiting, 5; Cong. Sab. Sch., 2.39.	7 39
Big Rock. Cong. Ch.	5 00
Cedar Falls. Wm. C. Bryant, for Presi- dent's House, Talladega C.	10 00
Cedar Falls. Cong. S. S., for Needmore Chapel, Talladega, Ala.	5 00
Cedar Rapids. Cong. Ch.	24 63
Cherokee. Cong. Ch. (ad'l).	10 52
Chester Center. Cong. Ch.	43 00
Chester Center. Ladies of Cong. Ch., for Lady Miss'y, New Orleans, La.	1 50
Council Bluffs. Cong. Ch. (in part), for Talladega C.	21 50
Davenport. Harry Sales, 10; "A Friend," 2, for Talladega C.	12 00
Davenport. Three Children of Geo. Rus- sell, for Student Aid, Talladega C.	75
Des Moines. Mrs. D. S. Cleghorn, for Talladega C.	2 00
Elkader. Mrs. M. H. Carter.	5 00
Fairfax. First Cong. Ch.	4 25
Farmersburg. Cong. Ch.	2 50
Fayette. Cong. Ch.	11 50
Fort Dodge. Cong. Ch.	10 00
Monticello. Cong. Ch.	13 00
New Hampton. Woman's Miss'y Soc.	2 80
Old Man's Creek. Welsh Cong. Ch.	16 00
Sabula. Mrs. H. H. Wood.	5 00
Seneca. Rev. O. Littlefield and Wife.	12 00
Waterloo. Ladies, for Freight, for Talladega C.	2 00
Waterloo. John H. Leavitt, 50; "Haw- keye," 2.27, for President's House, Tal- ladega C.	52 27

Winterset. Mrs. S. J. Dinsmore, 8; Mrs. C. W. Parlin, 5.....	\$13 00
WISCONSIN, \$222.13.	
Arena. Ladies of Cong. Ch., for Lady Miss'y Montgomery, Ala.....	6 00
Brodhead. Ladies of Cong. Ch., for Lady Miss'y, Montgomery, Ala.....	5 00
Brandon. Ladies of Cong. Ch., for Lady Miss'y, Montgomery, Ala.....	10 00
Clinton. Ladies of Cong. Ch., for Lady Miss'y, Montgomery, Ala.....	1 00
Delavan. Cong. Ch.....	49 00
Eau Claire. Ladies of Cong. Ch., for Lady Miss'y, Montgomery, Ala.....	15 70
Evansville. Ladies of Cong. Ch., for Lady Miss'y, Montgomery, Ala.....	1 00
Fulton. Ladies of Cong. Ch., for Lady Miss'y, Montgomery, Ala.....	5 00
Hartland. Cong. Ch.....	12 00
Ironton Cong. Ch.....	7 90
Lancaster. Ladies of Cong. Ch., for Lady Miss'y, Montgomery, Ala.....	5 00
Oconomowoc. Cong. Ch.....	15 00
Pewaukee. Cong. Ch.....	8 00
Pierce City. Cong. Ch.....	8 70
Racine. Presb. Ch.....	28 80
Rio. Cong. Ch.....	3 00
River Falls. Cong. Ch.....	19 35
Sun Prairie. Cong. Ch.....	5 00
Wauwatosa. Ladies of Cong. Ch., for Lady Miss'y, Montgomery, Ala.....	1 00
Whitewater. Ladies of Cong. Ch., 10.55; Primary Class in Sab. Sch., 2.13, for Lady Miss'y, Montgomery, Ala.....	12 68
Wyocena Cong. Ch.....	3 00
MINNESOTA, \$164.63.	
Anoka. Cong. Ch., 9.60; George A. Clark, 10.....	19 60
Brownville. Mrs. S. M. McHose.....	2 00
Clearwater. Cong. Ch.....	4 72
Cottage Grove. Woman's Miss'y Soc..	26 50
Fairmont. Cong. Ch.....	2 00
Hastings. D. B. Truax.....	5 00
Marshall. Cong. Sab. Sch., for Student Aid, Fisk U.....	8 75
Minneapolis. Plymouth Ch., 19.33; Pilgrim Cong. Ch., 9.08; Vine St. Cong. Ch., 4.75.....	33 16
Owatonna. Cong. Ch.....	8 90
Sauk Rapids. Cong. Ch.....	4 00
..... "Friends," for Talladega C.....	50 00
KANSAS, \$41.71.	
Highland. Cong. Ch.....	5 00
Cawker City. Cong. Ch.....	3 10
Osawatomie. Cong. Ch.....	11 00
Ottawa. Cong. Ch.....	12 00
Sterling. Cong. Ch.....	10 61
MISSOURI, \$15.00.	
Joplin. Rev. W. P. Clancy.....	5 00
Saint Louis. Pilgrim Sab. Sch.....	10 00
NEBRASKA, \$99.81.	
Camp Creek. Cong. Ch. and Sab. Sch..	3 65
Clay Center. Cong. Ch.....	5 00
Humboldt. J. B. White.....	20 00
Fairmont. Cong. Ch.....	45 00
Reserve. Cong. Ch.....	2 70
Steele City. Cong. Ch.....	10 01
West Point. Cong. Ch.....	3 20
Wisner. Cong. Ch.....	5 35
York. Cong. Ch.....	4 90
WASHINGTON TER., \$1.25.	
Houghton. First Ch. of Christ.....	1 25
CALIFORNIA, \$10.00.	
National City. T. Parsons.....	10 00
VIRGINIA, \$7.00.	
Herndon. Cong. Ch.....	7 00
TENNESSEE, \$12.00.	
Knoxville. Second Cong. Ch.....	12 00

NORTH CAROLINA, \$5.00.	
Wilmington. Cong Ch.....	\$5 00
SOUTH CAROLINA, \$10.00.	
Charleston. Plymouth Ch.....	10 00
GEORGIA, \$20.00.	
Atlanta. First Cong. Ch.....	15 00
Macon. Cong. Ch.....	5 00
ALABAMA, \$13.10.	
Marion. Cong. Ch.....	3 10
Talladega. Cong. Ch.....	10 00
MISSISSIPPI, \$131.77.	
Jackson. Citizens, for Cong. Ch., Jackson, Miss.....	100 00
Tougaloo. Tougaloo U., Tuition.....	31 77
TEXAS, \$3.00.	
Austin. W. L. Gordon, 4 vols., for Tillotson C. & N. Inst.	
Corpus Christi. Rev. S. M. Coles, 1 vol., for Tillotson C. & N. Inst.	
Paris. Madeville African Cong. Ch., for Mendi M.....	2 00
Paris. First Cong. Ch., Mon. Co. Coll..	1 00

INCOMES, \$2,043.23.	
Avery Fund, for Mendi M.....	1,828 96
De Forest Fund, for President's Chair, Talladega C.....	72
C. F. Dike Fund, for Straight U.....	50 00
General Endowment Fund.....	50 00
Income, for Atlanta U.....	9 84
Luke Memorial Fund.....	5 00
Theological Endowment Fund, for Howard U.....	57 26
Theo. Endowment Fund, for Fisk U.....	3 20
Tutthill King Fund, for Eerea C.....	38 25

SANDWICH ISLANDS, \$200.00.	
Sandwich Islands. "A Friend".....	200 00
CHINA, \$5.00.	
Shanghai. Rev. Luther H. Gulick, D.D.	5 00
Total.....	\$49,987 34
Total from Oct. 1 to Sept. 30....	\$312,567 29

FOR THE AMERICAN MISSIONARY.	
Subscriptions.....	31 62
Previously acknowledged.....	771 96
Total.....	\$803 58

FOR ENDOWMENT FUND.	
Boston, Mass. "A Friend," for Howard U.	50 00

FOR ARTHINGTON MISSION.	
Income Fund.....	967 00
Previously acknowledged.....	450 53
Total.....	\$1,417 53

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This is a strictly first-class investment bond secured by a first mortgage on an old road, fully built and equipped, that has always paid its interest, and earns a dividend on its stock besides. This bond will pay you \$30 every six months. No taxes, no trouble, and a safe investment. For sale by the EAST AND WEST R. R. CO. OF ALA., 502 B'way, or AMERICAN LOAN AND TRUST CO., 113 B'way, N. Y.

CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

ART. I. This Society shall be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society ; and, by the payment of \$30, a life member ; provided that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, Corresponding Secretaries (who shall also keep the records of the Association), Treasurer, Auditors and an Executive Committee of not less than twelve members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining and dismissing missionaries and agents; the selection of missionary fields ; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies ; the Committee to exercise no ecclesiastical jurisdiction over the missionaries ; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary, and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings ; to apply, if they see fit, to any State Legislature for acts of incorporation ; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society ; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased ; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for the transaction of business.

ART. VIII. Missionary bodies, churches or individuals agreeing to the principles of this society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting ; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

*By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world: the necessity of regeneration by the Holy Spirit; repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

PROPOSED CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

ART. I. This society to be called the American Missionary Association.

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Members may be constituted for life by the payment of thirty dollars into the treasury of the Association, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member; and such membership shall begin sixty days after the payment shall have been completed.

Every church which has within a year contributed to the funds of the Association and every State Conference or Association of such churches may appoint two delegates to the Annual Meeting of the Association; such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

ART. IV. The Annual Meeting of the Association shall be held in the month of October or November, at such time and place as may be designated by the Executive Committee, by notice printed in the official publication of the Association for the preceding month.

ART. V. The officers of the Association shall be a President, five Vice-Presidents, a Corresponding Secretary or Secretaries, a Recording Secretary, a Treasurer, Auditors, and an Executive Committee of fifteen members, all of whom shall be elected by ballot.

At the first Annual Meeting after the adoption of this Constitution, five members of the Executive Committee shall be elected for the term of one year, five for two years and five for three years, and at each subsequent Annual Meeting, five members shall be elected for the full term of three years, and such others as shall be required to fill vacancies.

ART. VI. To the Executive Committee shall belong the collecting and disbursing of funds, the appointing, counseling, sustaining and dismissing of missionaries and agents, and the selection of missionary fields. They shall have authority to fill all vacancies in office occurring between the Annual Meetings; to apply to any Legislature for acts of incorporation, or conferring corporate powers; to make provision when necessary for disabled missionaries and for the widows and children of deceased missionaries, and in general to transact all such business as usually appertains to the Executive Committees of missionary and other benevolent societies. The acts of the Committee shall be subject to the revision of the Annual Meeting.

Five members of the Committee constitute a quorum for transacting business.

ART. VII. No person shall be made an officer of this Association who is not a member of some evangelical church.

ART. VIII. Missionary bodies and churches or individuals may appoint and sustain missionaries of their own, through the agency of the Executive Committee, on terms mutually agreed upon.

ART. IX. No amendment shall be made to this Constitution except by the vote of two-thirds of the members present at an Annual Meeting, the amendment having been approved by the vote of a majority at the previous Annual Meeting.